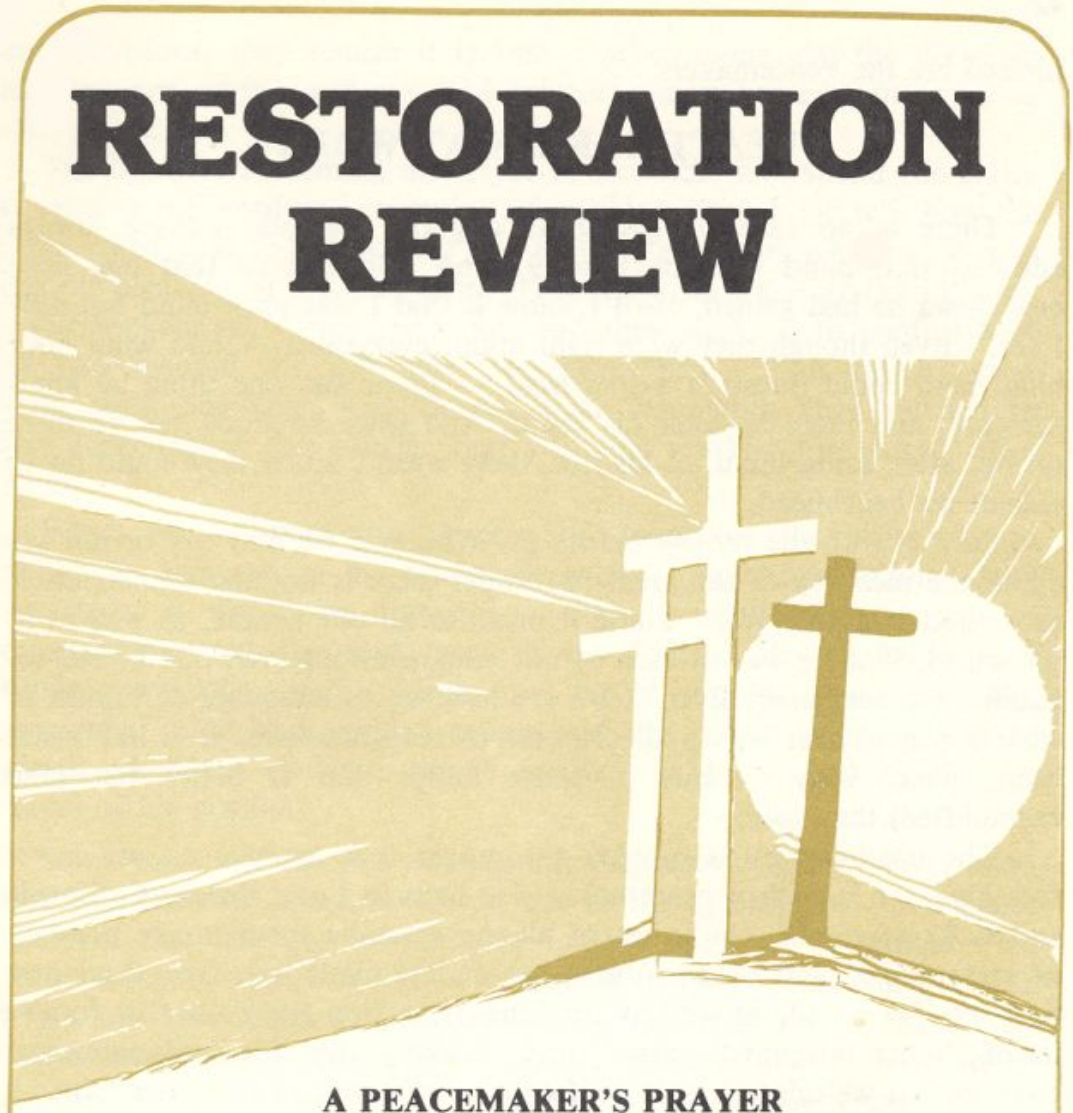
RESTORATION REVIEW



A PEACEMAKER'S PRAYER

Holy Father, we pray thy forgiveness for those misguided years when we verily thought we were justified in making mockery of our Lord's prayer for oneness among His disciples in order to perpetuate the carnal-minded divisions of our forefathers.

We thank you for prolonging our days until we could come to know the true meaning of the words:

"When Christ makes you free, you are free indeed."

Stewart Hanson, Sr., a subscriber

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Volume 21, No. 3 **Leroy Garrett, Editor** **March 1979**

Blessed are the Peacemakers . . .

PEACEMAKERS AT WORK

There is no case so strong as a good example. I have always admired that blind man in John 9, who held fast to that one little beachhead he had gained, “All I know is that I was once blind but now I see.” Even though they were right about everything—and what poor blind man could question a Pharisee?—there was one thing he knew for sure, and there he took his stand. And since he stood before them *seeing*, after being blind all his life, there wasn’t much they could do to assault his beachhead.

So it is with the subject before us. Whatever we may say or not say about the meaning of the great beatitude, there is nothing so persuasive as a good example. What would it mean to all our people, as well as to the world, if there was in each of our congregations even one honest-to-goodness peacemaker. Even if we are lost for an adequate definition of what a peacemaker is, we all are able to recognize one. It is like peace itself, which may be one of those things that is better felt (and exemplified) than told.

The brother who is praying the prayer that appears on our cover for this issue is such a peacemaker. He lives in Long Beach, California and is 82 years old. He writes of all the years he spent in the bondage of sectarianism and of how Jesus has at last made him free. And now he prays for us all, as well as for himself, asking the Father to forgive us of “those misguided years,” and thanking Him for prolonging our days so that we might live to be free men and women in Christ. Since it is the prayer of a peacemaker, it defies all challenge. He does not judge any of us, not even himself, but simply acknowledges what is all too obvious, that we have been terribly sectarian. It is a prayer *in* peace and *for* peace. While our brother recognizes that our divisions are sinful, motivated as they are by our carnal-mindedness, he sees that we can be free of our divisiveness by becoming sons and daughters of peace.

So impressed am I by this prayer that I took it along with me to a meeting with college kids at Eastern Illinois State University in Charleston, using it as the close of one of my presentations. Even if two generations separate the aged brother from these college youth, they readily identified with the prayer. Long since turned off by all our silly, stupid divisions, they realize it is time that someone call the divisions what they are, *sinful*, and ask God for forgiveness rather than to try to justify them.

The book of Nehemiah invites us to assemble and spend the entire day reading the word and repenting of our sins. That book tells how the people asked God to forgive the sins of their ancestors who had turned from the pleading of a loving God. “You have shown your faithfulness, we our wickedness,” they cried out, and they went on to confess how they had ignored the warnings God gave them. “Our fathers grew proud, were obstinate, and flouted your commands. They refused to obey, forgetful of the wonder that you had worked for them,” they prayed.

When we compare the concern of Jesus for the unity of his disciples as expressed in his prayer in John 17 with our apathy along these lines, it would be appropriate that we too declare a day of mourning over our sins and those of our fathers. If our actions and attitude were used as the gauge, one would suppose that Jesus had commanded us to be a divided people and had prayed to the Father to make it so. How we have sinned against the Lord’s prayer for the oneness of his people!

Some years ago when I was visiting Westminster Abbey in London I was impressed to find a notice on one of the columns of that elegant old shrine that meetings for prayers for the unity of Christians were held on a regular basis. We know of course that God does not hear the prayers of Episcopalians, but even so I was gratified to learn that *somebody* took Jesus’ prayer for unity seriously. I did not have to be reminded that I had never seen nor heard of such announcement in the Churches of Christ during my entire life. Since we *true* Christians hardly ever bother to pray as Jesus did, it just might be that the God of heaven will even hear the prayers of Episcopalians when they show such concern.

So those who only hope and pray also serve. There may be no “great” thing that we can do, but we can all pray as Jesus did, for the oneness of all God’s children. When we do so we are peacemakers at work, and it is probably the most important thing we can be doing. If our voices were lifted to heaven in a great swelling chorus for the forgiveness of our sins and those of our fathers for both the creation and the preservation of schisms in the Body of Christ, and pray that we might apply ourselves to the undoing of the factions with the same zeal with which we created them, “the horrid evil,” as Thomas Campbell called it, would soon be corrected. We may not be able to do more than to pray like that, but how can we with good conscience do anything less?

Others make peace by being an instrument through which the Spirit bears love, joy, and peace. One of the great lines of Scripture is in Rom. 5:5: *the love of God has been poured into our hearts by the Holy Spirit which has been given us.* Those who are bearers of that love in our cold and heartless world are makers of peace. One sister, who has been forbidden to do anything else, writes that she finds her ministry in quietly being a vehicle for God’s love within her congregation. She allows the Spirit’s love to move through her

heart into the lives of those about her, some of whom are less than friendly, and she finds simple and humble ways to show that love. William Barclay tells the story of a servant girl who labored most every waking hour and had little time to be a maker of peace in any special way. But each night she would go through the obituary column of the newspaper and pray for the bereaved families in her community, and then turning to the "Births" column, she would pray for each little soul as it came into a world that she found difficult to negotiate. Such ones are peacemakers at work.

Some make peace by visiting those that others neglect. Some make peace by sending a note or a letter, or perhaps a little gift, to some lonely soul. Some find time to convey a kindly word by telephone. Or they make it a point to notice those that others are likely to pass by. Or they have a smile for those who see too few smiles and who have themselves forgotten how to smile. Or by offering an encouraging word. Or simply by believing all things, enduring all things, and hoping all things.

If we will not only live in the Spirit but also *walk* in the Spirit, as the apostle urges us, that heavenly Guest will fashion us as peacemakers in one way or two. We do not have to create the peace, but to open our lives and hearts to the Spirit's work in us. The Scriptures refer to "the working of the power of his strength in us." That was the secret to the dynamic of the primitive church, and it is the secret of all peacemakers at work. There is no way to make peace except by the Holy Spirit within us.

If one wonders what it is that we moderns lack, it is this, the dynamic of the Spirit in our lives. Those who turned the world upside down did not rely upon gimmickry but upon *the message* that was in the demonstration and power of the Spirit.

These are of course the most fruitful peacemakers of all, those who bear the Good News to lost humanity. The message is not so much the story of the church or even of the sinfulness of man. The first evangels did not proclaim doctrines or theories or theologies, but that Jesus was the risen Christ and that in him man has the forgiveness of sins. Their deep fellowship, which made them a part of the Way, was centered in a simple trusting faith that Jesus of Nazareth, their teacher and Lord, has been raised from the dead.

As the prayer of our aged brother in California would suggest, there is much in our own past as well as the history of the church at large that we should be ashamed of. Along with ugly factions there have been wars and persecutions even among believers. There has been much phoniness and hypocrisy. We must admit, perhaps on our knees, that the church has been largely ineffective and that we have been less than faithful to the gospel. We have not been a Spirit-filled people, as were the primitive saints. To become true peacemakers we must take account of our failures, and we must especially resolve that we shall never be content with a divided church.

In spite of all our glaring faults *it* is encouraging to know that there are many believers today with the zeal and dedication of the early church. As Spirit-filled people they are at work among us, making peace. Many of them are being persecuted, sometimes at our own hands. Lives are being changed through their influence. Our task these days is to increase their number, *the company of the committed*, and not merely regret our blunders of the past, as important as that may be.—*the Editor*

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WHAT IT MEANS TO BE "FAITHFUL"

It is highly unlikely that the primitive Christians used the term "faithful" the way many of us do. A "faithful church" is one that is loyal to *the issues*, which vary from one party to the next. A "faithful preacher" is likewise one who is true to those features that distinguish one sect from the others. *Faithful* is hardly ever used to describe a church's or a preacher's devotion to Christ, their concern for the poor, their prayer and study habits, or their moral excellence.

Conversely, a church is *unfaithful* if it sings other than acappella, if it "harbors" charismatics, if it supports Herald of Truth, if it is premillennial, if *it* has a Sunday School, and on and on it goes. We all understand the question, *Is there a faithful church in town?* What is really meant is: Does *our* party have a church in that town? The person is not asking if there is a church that is loyal to Jesus as Lord. This is because the church's stand on "the issues" is equated with loyalty to Christ. This means, of course, that no church is *loyal* or *faithful* to Christ except our crowd. Our crowd may differ on some things, maybe some important things, but we all stand together on "the issues," and that is what makes us faithful. This is the essence of partyism and sectarianism.

A sister or brother is thus deemed "unfaithful," not when she or he ceases being loyal to Christ but when she or he ceases being loyal to the party. A brother in Oklahoma was withdrawn from as unfaithful when he spent Sunday mornings teaching at a Christian Church. The Church of Christ said he was "forsaking the assembly." A sister in East Texas met a similar fate when she experienced tongue-speaking. A West Texas couple's faithfulness was questioned because they believe in healing.

Such people, and instances could be cited a hundredfold, are not looked upon as merely mistaken or wrong—as all of us surely are in at least some things—but their faithfulness is impeached. We have thus given birth to some strange language, such as "faithful to the church," which has a connotation quite different from "faithful to Christ."

Indeed, some of the most devoted believers I have ever known, people with a sacrificial love for Christ and his Body, have been driven off as "unfaithful" by some congregation.

There is nothing remotely akin to this kind of thinking in the Scriptures. Even when the early Christians differed with each other they did not impugn the faith of the other. Paul hung a stinging rebuke on Peter, but Paul would not have said that his fellow apostle had lost his faith. Paul and Barnabas went separate ways over a point of difference, but it wasn't because one was faithful and the other wasn't. The most serious difference in the primitive church, the attitude of the Jewish believers toward Gentile Christians, did not reach such a dimension that the Jews branded the Gentiles as unfaithful. After all that Paul says about the hangups of the Corinthian church, he would not likely have called it "an unfaithful church." You don't write "Ye are the temple of God and the Spirit of God dwells in you" to an *unfaithful* church!

The Scriptures indicate that a faithful Christian is one who is so devoted to Christ that she would die for her faith. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10) was said to believers who were about to suffer great persecution. It was not simply an appeal to be faithful all one's lifetime, but to hold on to one's trust in Christ even unto death by the sword. Such a crisis may come upon us American Christians, and I am confident that there are many of our own people who would be loyal to Christ to the very end of a painful death.

Rev. 2:13 indicates that our brother Antipas had such faith. The Lord refers to him as "my faithful martyr," which must mean that he died at the hands of the Roman authorities because he would not acknowledge Caesar as Lord. It only required that one go into a temple, sprinkle a bit of incense on the altar, and say that Caesar is Lord. They didn't care what he would do or whom he worshipped otherwise, so long as he gave lip service to the emperor. But Antipas' devotion to Jesus was too great for compromise or opportunism, so he died with the confession that *Jesus is Lord* upon his lips. That is what it means to be *faithful*, for Jesus called him "my faithful witness."

While the church at Pergamos, of which Antipas was a part, was wrong in doctrine in at least two areas that the Lord refers to, he nonetheless says of them: "Thou holdest fast my name, and hast not denied my faith." That means they were *faithful* even though he had some things against them. They were faithful because they had not denied Jesus, even in times of persecution. We can only conclude from this that brethren are unfaithful *when they deny their faith in Christ.*

A good way to understand this term is to see how it is used in reference to God. The Scriptures say more about God being faithful to us than it says about our being faithful to Him. Such as 2 Tim. 2:13 “If we believe not, yet he abideth faithful, for he cannot deny himself.” This shows that being faithful means *not* denying. Another is Heb. 10:23 “Let us hold fast the profession of our faith without wavering; for he is faithful that promised.” Just as God does not go back on His word, we are not to waver or deny our faith.

Some passages make it clear that being faithful is being loyal to Christ, such as Matt. 25:21 where “Well done, thou good and faithful servant” refers to the one who has been true to what the master expected of him. Still other passages tie faith to obedience in such a way that we can conclude that the faithful disciple is the obedient disciple, as in Lk. 12:42 where “the faithful and wise steward” is the one who does the Lord’s will even in the Lord’s absence. John 3:36 connects faith and obedience in such a way that some translations do well to use the terms synonymously: “Whoever believes in the Son has eternal life; whoever disobeys the Son will never have life, but God’s wrath will remain on him forever.” Thus unfaithful means to be disobedient.

This lesson will mean more to us if we are led to see that faith or being faithful is used in two different senses in Scripture, a difference that we often overlook to our own hurt. We can limit ourselves to the book of Romans, where in 1:16 faith or believing refers to the faith that makes one a Christian. So with 5:1: “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” It is used this way many times throughout the book, such as in 10:17: “So then faith cometh by hearing, and hearing by the word of God.” This is obviously the faith that saves and makes one a Christian.

But in Rom. 14 the word is used in a different sense. When the apostle urges “Accept among you the man who is weak in the faith, but do not argue with him about his personal opinions” (TEV), it is evident that “faith” here has more to do with a person’s opinions or scruples than it does saving faith. The brother is not necessarily weak in his faith in Christ, but he has scruples that may lead him to sin in that he would be going against his own conscience.

This meaning is made clear in the apostle’s next statement: “One man’s faith allows him to eat anything, but the man who is weak in the faith eats only vegetables.” This obviously does not mean that a vegetarian has a weak Christian faith, but that, having that scruple, he is more vulnerable to violating his conscience and thus sinning (because *he* believes it to be wrong) than the non-vegetarian, who is called “strong” since he does not have that problem of conscience.

Thus the apostle concludes by saying “Whatsoever is not of faith is sin.” This means that if one eats meat or drinks wine, or does anything, doubting it to be the right thing for him to do, sins in that he does not do it with a good conscience.

Faith is thus used here to mean one’s personal opinion, and it is clear that we will all have different opinions about different things. Some can do military service and some can’t. Some can drink a cocktail and some can’t. Some can join a secret lodge and some can’t. So it is with many matters of doctrine, in areas where the Scriptures are not clear or where they are silent, and so churches will be different from each other—not in respect to “the faith,” or the saving faith that makes us sisters and brothers, but in regard to “faith” that is personal opinion or scruple. Some churches will have scruples against the Sunday School or the organ or agencies. Others will not. But they can all be faithful churches in that they are true to Jesus Christ.

If we say that a sister or a congregation cannot be faithful to Christ without accepting our “faith” (opinion), we are violating the principles laid down in Romans. Three times in chapter 14 it says that we are not to judge our sister or brother. The principle laid down in verse 5 is one of the most liberating of all the Bible: *Let every man be fully persuaded in his own mind.* You are not to be persuaded according to *my* mind, what *I* think to be right or wrong on these uncertain issues, but according to *your own mind.* And as your brother I am to recognize that and extend to you your freedom to differ from me. Why? Verse 4 gives the answer: “Who are you to judge the servant of someone else? It is his own Master who will decide whether he succeeds or fails.”

The apostle wraps it all up in Rom. 15:7: “Accept one another, then, for the glory of God, as Christ has accepted you.” I am not to judge you. I am not to call you unfaithful when you disagree with me. I am to accept you! I am to accept you on the same basis that Christ accepted me—and I wasn’t all that right when he accepted me. This is the way we glorify God. The Father is not honored when we accept our brothers on *our* terms, for that way we seek honor only for ourselves, or for our side or our party.

All this means that we might be wrong about a lot of things, as most of us probably are, and still be faithful to Jesus. We are faithful when we trust him, love him, obey him, and, like dear Antipas, die for him if it comes to that.

May God grant that you, gentle reader, will always be faithful to Jesus even as he is faithful to you.—*the Editor*

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WHAT DOES THE POSTMAN DO WHEN THERE IS NO RECEPTACLE?

We have had copies of this journal returned for all sorts of reasons, the main one being that subscribers move without informing us. Occasionally one comes back to us marked *Refused!* As long as our readers send the paper to others, there will be some of that, but the news here is good since very few are refused, maybe no more than one or two a month. One was returned to us from Oregon because we had abbreviated *Street* to St. It cost us the usual 25 cents. That time I wrote the postmaster in protest, and he forthwith apologized.

But Ouida has just shown me a return for a reason we have not encountered before: a would-be reader in Porterville, California does not have a mailbox, and so the return is stamped *No mail receptacle.* What *does* a postman do when there is no mailbox? I can hardly write the postmaster in protest, arguing that the postman should have taped the paper to the man's front door. We think it strange that anyone in this fair land would have a *bona fide* postal address, with zip code and all, and not have any place for the postman to leave the mail. Does John (his name really is John) not receive any other mail? Is *Restoration Review* the only thing that has ever been mailed to him? Or did someone swipe his mailbox?

Well, anyway, it set Ouida and me to do some homespun philosophizing. No receptacle, no blessings. It is generally true, isn't it? President N. B. Hardeman of Freed-Hardeman College had a way of reminding us students that we'd have to bring our buckets to class if we expected to take anything away, and he would refer to some boys' buckets being bigger than others. Sort of corny, perhaps, but true enough. Even the God of heaven cannot bless us with some things unless we hold out a receptacle. One parable assures us that more is given to the one who applies himself, while the one who makes no effort will be stripped even of what he has. It may be a hard saying, but it shows that life has its rules that have to be respected if one is to do well. And it shows that God helps those who help themselves. Even His grace, however free, has to be willingly received. President Ford's pardon of Richard Nixon, though a free gift of the nation, had to be acknowledged and received by the former President before it had validity, which, by the way, was an admission of guilt. One can hardly say that Nixon deserved it or worked for it just because he received it. But he did have to receive it, a wilful act on his part. So it is with God's grace or pardon. A person must provide the receptacle, at least that of an open heart.

But a lot of things can happen to receptacles. We might get a paper back one of these days with the notation: *Box too crowded for anything else.* Junk mail is but one form of junk. We fill our minds with so much superficial stuff that we haven't any room for anything worthwhile. If people are to be judged by what they read (or by their refusal to

read) and watch and give their time to, they had better plead for mercy. There is so much tripe on TV that I can understand why anyone would turn her set off forever, especially a concerned Christian. I was impressed with an ad in our local paper. A couple was selling their color TV, with the explanation, *We have become Christians.* Maybe they wanted to clean out their mailbox so they could receive things like *Restoration Review!*

Or we might get a return marked: *receptacle inaccessible, overgrown with briars.* If that rarely happens to mailboxes, it often happens to hearts and minds. One of the saddest lines of Scripture is: *because iniquity abounds the love of many shall wax cold.* Sin discourages people so that even those who once loved love no more. In this week's mail was a letter from a sister in California who wanted us to pray for a brother who was once known for his zeal for the Lord, but who has now gone back to the world. The cares of this world and the deceitfulness of riches can make one's heart as inaccessible to the call of God as briars and thistles can obstruct a mailbox.

And there are some receptacles that are both adequate and accessible, except that they are barred by lock or chain. The most insistent of our mail, such as the bills we get, cannot find its way into a locked box. That one would really cause Ouida to raise her eyebrows should She sees it on a returned paper: *Locked out!* But it is true of so much of life. Those that need advice the most are not open to it, not even from those most capable of giving it. Mortimer Adler, who has spent his life working with problem-solving ideas, says that the human race's most serious problem has always been to get the youth to listen to the wisdom of the aged. Usually they won't do it, and each generation has to make the same old mistakes.

I am thinking of a lad in Alabama (though they are everywhere) who could not listen to his old Dad when it came to driving a car on the highway. When they buried him while he was yet in his teens, his parents moaned the dirge of many a parent, *Son, if only you would have listened to us!* He had a receptacle, but he had barred the door, even to the pleading of his own parents. "If you get more stubborn every time you are corrected, one day you will be crushed and never recover" (Pro. 29:1 GNB) would do well on everyone's bathroom mirror.

A closed mind is such a tragedy, just as is the locked mailbox that prevents the flow of love letters. Many of those who profess to believe the Scriptures actually have their minds closed to the very book they claim to love. Their minds could well be labeled, *Closed to new ideas.* One purpose of this journal is to help people to open up and stand tall, and we believe the best way to do this is not to browbeat them but to appeal to their nobler impulses. Love is the great motivation. We must show them what they are missing when they miss love.

When the grace of God is really allowed into one's life, she will open" up to all of God's free-flowing blessings. A rather boring Bible will become love letters from heaven. Other people will become persons to be loved rather than things to be used. As Martin Buber puts it, grace will bring one to see another as a Thou rather than as an It.

Well, so much for mailboxes or the lack of them. We are thankful that most of you do have receptacles for your mail and that you let us enter in now and again, and we are especially grateful that there are many open hearts as well. Even more encouraging is that many hearts, once rather cold and closed, are now opening up, like a spring flower, to the beauty of a free and responsible religion.—*the Editor.*

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TITLEMANIA

Robert Meyers

"The only 'superior' among you is the one who serves the other. For every man who promotes himself will be humbled, and every man who learns to be humble will find promotion."—*Jesus of Nazareth*

Ten years ago a crusade began in Germany for which I would gladly be an apostle. A handful of Teutons, weary of the elaborate titles affected by so many of their countrymen, declared war on the practice. They confessed that no nation revels more in honorary appellations than the Germans. Almost everyone has at least one; many have several which proclaim the bearer's academic, professional, or aristocratic status.

So it is fitting that the revolution should begin in Germany, but amusing that the rebels, infected by the same virus, should have compounded a weighty title of their own for the movement. They called it *die Titelverkurzungswelle: the title shortening wave.* A typical target for their attack was the section manager of a huge electrical plant who is called an *Abteilungsbevollmachtigter* (Section Plenipotentiary) even though he has only six men under him.

They have had some response. A group of German students cooperated by dropping the title *Magnifizenz* for their college president, and an American electronics firm (Honeywell) agreed that many business titles were absurd and promised to print new calling cards which would introduce their executives by name only.

But titlemania will be hard to snuff out in Germany, or anywhere else for that matter. It appeals to a deep and pervasive hunger in people, even among those who profess to believe and practice the teachings of Christ. A decadent Christianity always apes the world, so we need over and over to hear the Lord of life pass judgment upon those in his day who lusted for honors:

"They love to be greeted with respect in public places and to have men call them 'Rabbi!' Don't you ever be called 'Rabbi' — you have only one teacher, and all of you are brothers. And don't call any human being 'father' — for you have one Father and he is in Heaven. And you must not let people call you 'leaders'— you have only one leader, Christ. The only 'superior' among you is the one who serves the other. For every man who promotes himself will be humbled, and every man who learns to be humble will find promotion."

It is hard to imagine how he could have expressed those sentiments more plainly, yet self-promotion flourishes. Men who have legitimate titles make sure they are used, while men who have none, and are unwilling to earn them, find ways to buy them. Christian colleges swap honorary doctorates for financial or promotional help, or give them to presidents of sister institutions who yearn to be called "Doctor" like many of their faculty.

It is not widely known that some of the finest universities in the country play down the use of "Doctor" as a title of direct address and encourage a simple "Mister" for their professors. Vanderbilt and Harvard are two examples, while my own alma mater, Washington University of St. Louis, which liked to see itself as "the Harvard of the Midwest," frowned on the use of "Doctor" as a title for faculty. The most brilliant professors I had were simply "Mr. Ringler" and "Mr. Kaske," because they wanted it so.

But schools still struggling for prestige like to see their faculty earn the terminal degree, and, once it is earned, to congratulate them repeatedly by be-doctoring them on all possible occasions. Machiavelli may have said that "it is not titles that reflect honor on men, but men on their titles," but schools on the make are not willing to wait for the latter. I have thought sometimes that an accreditation team might save itself time simply by noting the degree of passion with which faculty members in a host school address one another as "Doctor," or encourage it from their students. I suspect a direct ratio between the intensity with which this is practiced, and the mediocrity which fuels it.

But the passion for titles in upward-struggling schools is a consuming fire. Having read Karl Gehrkens' comment, years ago, in his Question and Answer section of *Etude* (February, 1952) that "most of the really fine teachers prefer to be addressed simply as 'Mr.,' " I once tried naively at Harding College to reverse the trend. As an added incentive for dropping titles, we had some other problems there, where the party spirit was so intense

that the title “Brother” was awarded exclusively to members of the sponsoring church. Great care was taken to avoid bestowing this friendly word on those who belonged to other churches, even though they might be on the faculty payroll.

This, along with a raw pride in their steadily increasing number of teachers with doctorates, led to a hilarious moment one day in chapel. Our speaker for the day began to be presented to us as “Brother . . . .,” until the introducer remembered that he was not a member of the True Church, and dropped that heresy like a hot coal. Infected like the rest of us with an inordinate love of titles, he cast about desperately for another, and began again to present to us “Doctor. . . .,” until it occurred to him that the man had not yet achieved that distinction either! Stammeringly, he fell back upon the only title he could think of, and handed over our speaker as “Mr. Smith.”

One problem with titles is that men who lust for them are tempted to sell them. The cynical tradeoff takes two forms, both of which appear like jonquils in spring at little church colleges around the country.

In the first, a man donates his skills as a fund-raiser, or gives a large gift of money, and the college rewards him with an honorary doctorate. He may be unknown elsewhere, but he is presented to the students as “a great American,” and, in the classic euphemism, “a friend of the college.”

Sometimes the honorary title is conferred even *before* the service is performed, or the check written, in a kind of calculated anticipation. A man is laurelled not because he *has* contributed, but in the burning hope that he *will.* And such is the nature of human vanity that the school is seldom disappointed.

In the second case, a man who has not earned a doctorate but who has been made president of a church-related school because of his “soundness” and “loyalty,” lets it be known by subtle means that he could serve the Lord better with a title to match those earned by many on his faculty. So an accomodating sister institution invites him over for Commencement exercises and drops an honorary degree on him with the explanation that he is “the most deserving man we could honor” and that he has been chosen because he is “a great servant of the Lord.”

It is a strange irony to see this happen in a school which owes its existence to one who said that charity should be done so quietly that one’s left hand does not know what his right had done, and that no trumpets are to be blown at the giving of a gift.

Watching such a ceremony, where self-interest is masked behind impeccable piety, one recalls the scathing rebuke of Laurence Sterne, himself a clergyman: “Titles of honor are like the impressions on coin, which add no value to gold and silver, but only render brass current.”

Many who read this article will have witnessed the title game in action. Some of them, surely, have sometimes wished for a moment of rare honesty in which one college president, be-doctoring another, tells the simple truth:

“Mr. Jones has no doctorate, but wishes to be called “Doctor.” He has a position of authority over other men who have earned doctoral degrees, and it causes him embarrassment not to have one. Therefore, because we wish to promote the interests of our church and of our college system, we are giving him one. Please applaud.”—*Wichita State U.*

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Pilgrimage of Joy. . . No. 33

THE STORMY FIFTIES

W. Carl Ketcherside

Anyone who reads the history for 1953, of the particular restoration attempt of which we are heirs, will surely recognize that this year represented a peak in the battle between those who advocated a mutual ministry of all the saints and those who defended a professional ministerial caste. Although the central issue was the rise of a clergy system, there was always in the background the question concerning the right of disciples o(the Master to create and endow human organizations to develop a special class of men to hire themselves out to congregations on a contractual basis to feed them.

It was a year of high tension manifested in public debates. We were attacked in articles in papers from whose columns we were barred and in which we could make no defense. Walter Henderson, at 2nd and Walnut, in Paragould, Arkansas, kept up a running fire against me in his little weekly paper called *Pause, Ponder and Profit.* Guy N. Woods devoted an article to me in *Gospel Advocate.* G. C. Brewer, who was as dignified in error as when he held the truth, stooped a little from his high plane and let loose a barrage in the same paper. He was perturbed because I held a meeting in Rutherford County, Tennessee, without consulting with George W. DeHoff of Murfreesboro and clearing it with him. I wrote a reply but Brother B. C. Goodpasture returned it with a note that my writings could not be published in his journal.

Glenn L. Wallace made a vitriolic attack on Leroy Garrett in the April 30 issue of *Gospel Guardian.* Rex A. Turner wrote an "Open Letter to Leroy Garrett" which was published on the editorial page of *Gospel Advocate*, for February 12. His opening sentence read: "Now that some of the details of certain maneuvers are in, the evidence points to the fact that you are definitely opening up a front for W. Carl Ketcherside and Sommerism here in the South." Leroy filed a reply. After a month went by he wrote to Brother Goodpasture and asked him why it had not appeared. In a letter which Leroy published, Brother Goodpasture ignored the question of the personal attack published in his own paper. But the *Gospel Advocate* had an editorial in the March 19 issue which said: "We do not feel that we are obligated to furnish a medium for radicals and hobbyists to ventilate their hobbies, nor are we obligated to become an agency for the dissemination of error. It is not our remotest intention to give brotherhood publicity to every hobbyrider and his fancies."

Brother J. W. Roberts, of Abilene Christian College, entered the arena through the pages of *Firm Foundation.* He was disturbed by Leroy's "peculiar ideas," and said, "Brother Leroy's ability and training deserve better things than the use to which he is putting them." Leroy pointed out that the Greek scholars, both Christian and otherwise, agreed with his position.

All of these men who took up the cudgel were eminent in "Church of Christ" circles. The fact that they felt pressured into writing against us, and even had to misrepresent our position, gave us the courage to press on. This was an indication that what we said was being read, that people were being made to question some of the entrenched practices. Although these men had been very active in debating with Baptists, Methodists and others, now they were being forced to defend what they had. For the first time in their history it was being demanded that they "preach what they practiced."

April 14-17 found Leroy Garrett and Floyd I. Stanley in a debate in Cowden Junior High School auditorium in Midland, Texas. The proposition was: "The Scriptures teach that a congregation of the Church of Christ with elders may employ a gospel preacher to serve as the minister of the congregation at a regular salary." Brother Stanley was the minister of the Southside Church of Christ in Midland. Reports from those in attendance universally mention his sarcasm and abusiveness, and Brother Garrett's calm and dignified demeanor.

On June 30 - July 2, L. E. Ketcherside of Peoria, Illinois, debated Obert Henderson, of Walnut Ridge, Arkansas, at Peoria. The propositions dealt with the organization of Christian colleges and the work of evangelists. Those favoring the views of Brother Henderson absented themselves from the debate. He could not get one of the brethren to

even come and keep time for him. I moderated and kept time for both men. The debate was very gentlemanly. Brother Henderson proved himself to be a person of real Christian character and demeanor. Later I became better acquainted with him and we enjoyed a real sense of fellowship in the Spirit.

My second debate with Brother G. K. Wallace was held in Saint Louis, November 26-30. It attracted hundreds from fifteen states and Canada. In addition to the debate two sessions were held daily at the Manchester Avenue meetinghouse. Those who presided over these sessions by invitation of the elders were L. E. Ketcherside, Peoria, Ill.; Vernon W. Hurst, Bristol, W. Va.; Hershel Ottwell, Hartford, Ill.; and Fred Killebrew, Senath, Mo. Brethren from everywhere were free to speak. They considered such questions as: What sectarian tendencies among us need to be eliminated? What scriptures are commonly misapplied? What are the bases for fellowship and disfellowship? What factors are essential to a complete restoration of the primitive order? These sessions were highly practical and free from controversy.

The debate itself was one of the most interesting in which I have been involved. Brother Wallace had argued himself into a dilemma. In Arkansas he contended vociferously there was no difference between preaching and teaching and between gospel and doctrine. He was on record as being opposed to any human organization to preach the gospel such as the missionary society. It was easy to prove from Florida Christian College bulletins that it was a human institution and that it existed to teach doctrine set forth in the new covenant scriptures. Brother Wallace was thus caught participating in and defending the scripturality of a human institution to preach the gospel.

He either had to take the position there was a difference between preaching and teaching and between gospel and doctrine, or else withdraw his opposition to the missionary society, as a human institution to preach the gospel. Later I learned from brethren who were present in the daily conclaves in which they sought to patch up the matter for Brother Wallace that the preachers knew they were hard hit. Their consolation lay in the fact that if Brother Wallace spoke forcefully and loud and hit his chart with the pointer the brethren might overlook the corner into which he had driven himself. He did both but it did not work!

As soon as that debate ended I had to start preparing for another. It was with Flavil L. Colley and was held in Beckley Theater at Dallas, Texas, December 1-4. It was limited to the scripturality of hiring a minister of a congregation having elders “as generally practiced among the churches of Christ in Dallas.” Attendance was excellent and behavior above reproach. The debate was put into print and can be read in those libraries which have preserved such accounts of what transpired.

Before we close the account of debates we need to mention two more, which were held in 1954. One was conducted in Ivanhoe Temple, Kansas City, Missouri. It featured Leroy Garrett and Bill J. Humble. Pat Hardeman was the moderator for Brother Humble. Carroll Wrinkle served in the same capacity for Brother Garrett. To me, one of the outstanding things about this debate, which drew large audiences of eager listeners, was the question about the content of the gospel, whether the gospel was designed to be preached to the saved. Can the saved be evangelized? Despite the careless writings on this theme, it is ignorance with regard to it which underlies so many grave problems in the whole world of believers in Jesus as God's Son. It is the foundation of many of our own tragic and disappointing deviations from the divine purpose. The rise and development of a special clergy, the multiplication of divisive parties, the whole question of fellowship are all linked to it.

Brother Garrett debated George W. DeHoff at Nashville, Tennessee, June 1-4. The debate was conducted in a large tent pitched on Caldwell Lane, not far from David Lipscomb College. Pat Hardeman moderated for Brother DeHoff. Henry Clay Grayson moderated for Brother Garrett. From his very first speech Brother DeHoff seemed intent upon turning the debate into a burlesque. He dealt in personalities and it was obvious he was out to destroy anyone who opposed his practice. After the debate Pat Hardeman sought me out to tell me that the two of us would have to meet in a debate on the issues to end all debates. The time never came.

We were engaged in other things besides debating. In January of 1954, Leroy and I attended the David Lipscomb College Lectureship at Nashville. It was my pleasure to spend several hours with the venerable James A. Allen, editor of *The Apostolic Times.* He was seventy years old but his memory had not dimmed. He gave me a great many insights into the causes of modern defections within the church. I could see that a great many problems stemmed from the ambitions for leadership of men who allowed pride to rule their lives.

Leroy and I went to visit Brother B. C. Goodpasture in his office, and later in his home. Everything was cordial. We presented to him a proposal for a panel discussion by representative men dealing with principles and not personalities. He could not see the wisdom of it and preferred going on as we had with him printing but one side of an issue. The lectureship turned out to be a mediocre presentation.

The following month Nell and I attended the lectureship at Florida Christian College at Temple Terrace, near Tampa. The theme was "Persistent Problems in Preaching." Featured were men such as Basil Overton, J. A. McNutt, G. K. Wallace and Pat Hardeman. One night after the session a man stopped Nell and myself just outside the tent. Within a few

minutes about a hundred men were gathered around us. They began bombarding me with questions from every side with all of them talking at once. Franklin Puckett mounted a chair and began to quiz me while many others were talking at the top of their voices.

I told them I would talk to anyone whom they chose but would not become a part of such a hullabaloo as they were engaging in. Since Brother Puckett already had "the chair," they nominated him. We talked about two hours and no one left. Occasionally someone would yell out a question and had to be reminded of the agreement. I left about midnight feeling good. Some of those who had started out so bravely were silenced.

We were in Birmingham where we spent three days in the home of O. C. Dobbs, Sr. I visited a number of people including John T. Lewis. We had a long discussion about the clergy system and our brother attended one night when I spoke. Brother Dobbs took the floor after I had finished and proposed an open forum on the issues in Birmingham. Brother Lewis opposed it strongly. He felt that he could speak for the congregations in Birmingham.

The year of 1954 drew to a close with a great deal of excitement prevailing. The status quo had been disturbed and men hardly knew what to do!

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BOOK NOTES

For 7.95 we will send you *The New Testament for the Deaf,* which is also issued under a different cover as a children's edition. If you collect versions, this should be included, especially since it is issued by our own Church of Christ folk.

We have a fresh stock of *The Mormon Papers,* which because of the zeal of the Mormons is a fast seller. Within but 100 pages this book exposes the claims of the Mormons *from their own documents.* It is a no-nonsense, straight-to-the-point presentation by a Christian Church brother who has since died in a plane crash. 3.40

James Kilgore's *Try Marriage Before Divorce* will be a real blessing not only to a marriage in trouble but to any marriage. Is marriage really tried, or is divorce viewed as an escape hatch just in case the going gets rough? The book teaches a couple how to communicate without defenses, and you will like his self-help suggestions. You will be impressed by the many helpful points he makes from the years of counseling that he has

done, dealing with such problems that most marriages have. This is a new book that is really on target. 5.95

If you like William Barclay, and there is something wrong with you if you don't, we offer four of his titles with enthusiasm: *A Spiritual Autobiography,* which is a joyous affirmation of his life and faith, 1.95; *The Ten Commandments,* timeless truths for today's moral issues, 2.40; *The Old and the New Law,* which draws crucial lessons from the Sermon on the Mount, 3.40; *Jesus as They Saw Him,* a study of Jesus by the many titles ascribed to him, 5.40.

C. S. Lewis was one of the great Christian writers of this century. *The Taste for the Other* is a study of his social and ethical thought, which all admirers of Lewis should read. It deals with Lewis' thesis that every person is made for life in community with God and others. 6.95

The best Bible dictionary is more than a dictionary, for it is a gold mine of Biblical information, and since it is a library of information it is not all that expensive at 14.95. *The New Westminster Dictionary of the Bible* is several books in one.

Paul: Apostle of the Heart Set Free by F. F. Bruce is one of the most resourceful books that we have ever noticed in this column. You learn not only about Paul but NT backgrounds and even theology. Bruce teaches that Paul believed that he would never be without a body, and that at death the child of God immediately receives a new embodiment, which is but a sample of the many insights. It is high at 13.95 but it is a substantial volume and is worth the price of a fistful of paperbacks. Bruce's *The Time* is *Fulfilled,* which deals with God's eternal purpose, is available at 3.40.

We can send you Watchman Nee's classic *The Normal Christian Life* for 2.90. It is a heartwarming book on how to be a victorious believer.

All our prices are postpaid.

So far this year we have added almost 500 new readers, and we can add that many more by mid-year if you will take advantage of our club rate: 5 names (including your own renewal if you wish) for only 10.00. We welcome our new readers and invite them to write to us and tell us what they think. It often happens that the new ones, introduced by old subscribers, in turn send the paper to others.

Remember that you can get our bound volume for 1977, *Principles of Unity and Fellowship* for only 5.50, and the double volume for 1975-76, *The Word Abused,* for 5.95.

Those in the Dallas area may hear Carl Ketcherside, whose life story is now appearing in these columns, at the Central Church of Christ in Irving, 1710 W. Airport Fwy., April 29-May 2, 7:30 p.m. (Phone 214-259-2631).

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OUR CHANGING WORLD

I believe it is a “first” in the history of the Church of Christ—our “Church of Christ” I mean, of course. One of our “free” churches in Caruthersville, Mo. has taken the name of Grace Community Church of Christ. I know of at least one congregation to bear the name Community, but to be a *Grace* Church of Christ is something else. They also belong to the ministerial association, and their recent bulletin tells of how the churches in the city want to do something about an “Adult” theatre that has opened.

One of our preachers, now working with a Texas church, tells of how he got fired by a church in another state for being so concerned with social issues and the down-and-out. They wanted him to preach the Bible and not bother with things that are none of the church’s business. He was even bringing call-girls to the assembly, who doubled as waitresses at drive-ins. When one such waitress was too embarrassed to return to church, the preacher learned that it was because she had been “dating” one of the deacons, and she got the impression that he didn’t like for her to be around. It isn’t that some of our brethren are not interested in such folk, it is only in a different way that what the preacher had in mind.

One of our ministers in Fort Worth has cultivated an exciting fellowship with a Lutheran pastor, who invited him to speak to his people, which the Church of Christ preacher has done several times. He explained to his congregation that he was not going to the Lutherans to show them where they were wrong, but to share in the search for truth. He now hopes that the Lutheran might address the Church of Christ.

Joe Black, who ministers with the Cahaba Valley Church of Christ in Birmingham, writes that other Churches of Christ in that area should be pleased rather than unhappy that they are in business since they receive the castoffs and derelicts that nobody else wants. One of our sisters who had fallen away into deep sin was ministered to by a Baptist chaplain, who, when he learned that she was Church of Christ, asked her if she would be

willing to talk to a Church of Christ minister that could be trusted. Cahaba Valley was contacted. Joe says that Birmingham has enough churches for the righteous and that there needs to be one for the sinners. Right on!

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